

Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISCELLANEOUS.

TO THE CHURCHES OF OUR LORD AND SAVIOUR JESUS CHRIST.

DEAR BRETHREN:—If it is a fact that Sabbath breaking is a prevailing evil in our country, and professors of different evangelical denominations are not sufficiently careful to observe the fourth commandment in all its length and breadth, which it is presumed will not be denied, would it not be expedient for every association of Christians to adopt resolutions relative to the observance of that day, which shall be best calculated to secure the object.

It is true, there are some who object to enter into any engagements on this subject, and say, We covenanted to obey all that God wrote in the decalogue, when we took his vows upon us, and we cannot adopt rules more strict than what may be drawn from the commandments. So they have covenanted before God, angels, and men, that they would "remember the Sabbath day to keep it holy," but they have not kept that covenant; and would it not be well to bring before the mind some of the ways in which the sanctity of the Sabbath is awfully profaned, and agree that we will not walk in those ways?

When a man feels himself under obligations to obey a command, reasonable in its nature and benevolent in its effects, and when he is determined to be governed by such command, what objection can there be to his audibly speaking or writing his determination? Did any man ever live a holy life until he had determined to do it? and is it not true, that writing and signing, or publicly acknowledging a good resolution, instead of making a man less holy, serves to make him more watchful and prayerful, that he may, through grace, be enabled to pay that which he has vowed?

Are any disposed to object to such resolutions, let them examine many of the covenants recorded in the Bible for our instruction and imitation. We find the fourth commandment very definite and particular. And after Nehemiah had reflected on the condition of the Israelites in the days of their captivity, and remembered their sin, he wept before the Lord, and was very desirous that the people should feel their guilt, and turn from their wicked ways; that the Lord might appear for their deliverance, and cause his face to shine upon them.

To effect this object, he "said unto the nobles, and to the rulers, and to the rest of the

people, the work is great and large, and we are separated upon the wall, one far from the other: in what place therefore ye hear the sound of the trumpet, resort ye thither to us." He thought it was necessary to assemble all the people together, read to them the law, "make a sure covenant, and write it," and have the "princes, levites, and priests, seal unto it," which was done. Then follow the names of the first men in their nation, as may be seen in the tenth chapter of Nehemiah; and after they had subscribed to this covenant, "the rest of the people, the priests, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the land unto the law of the Lord, their wives, their sons, and their daughters, every one having knowledge and having understanding, they clave to their brethren, their nobles, and entered into a curse and into an oath to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our God, and his judgments and his statutes:"—and further, they covenanted that they would not buy on the Sabbath day any ware or victuals which might be brought into their market.

All this was done to impress more deeply and solemnly on their mind the absolute necessity of being united and hearty in making one simultaneous effort to obtain the observance of those laws, the violation of which had driven them into bondage, and provoked the Lord to withdraw from them his protecting care and gracious presence.

If every Christian should now come forward and pledge themselves to be faithful in the Sabbath cause, no doubt we should hear the scoffs, and threats, and flattery, of many a Sanballat, Tobiah, and Gesham; but better to hear this, than the tolling of the death-bell of our national independence, and the thunders of God's wrath for our disregard of his laws. Christians have a great work to do, and they should not be diverted from it by the false pretences of their opponents; and scoffs, and sneers, and threats, and chains, and prisons, should be alike unavailing.

We, as a nation, like Israel in the days of Nehemiah, have profaned the Sabbath: few in number and separate, we need to be awake, and agreed on the best means to produce a reformation. When the trumpet makes a true sound, all should thither resort without delay. We ought to make one great, and mighty, and simultaneous effort to promote this object: for

if the evil is not soon arrested, we too shall be carried into captivity.

Who can read the twenty-sixth chapter of Leviticus, with this view of our subject, without trembling? "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall you set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."—"But if ye will not hearken unto me, and will not do all these commandments,"—"I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it."

It would seem from this chapter, that blessings are dispensed to nations in proportion as they regard or disregard the Sabbath; for the principal notice is taken of the sin of Sabbath breaking. And there appears to be a necessary connexion between ignorance, crime, disgrace, captivity, and death, and a dislike to that holy day. And the moral character of an individual or community may be measured by the views they entertain of the Sabbath.

Virtue, intelligence, and morality, are the basis of our independence and prosperity—the Christian religion is the basis of virtue and morality; and this religion cannot be sustained and perpetuated without a Sabbath. So the Sabbath lies at the foundation of all our privileges. Is it not important, then, for us to begin with ourselves, our families, and engage to reform? What was done in the cause of temperance before men publicly, and jointly, and solemnly pledged themselves, that they would not touch the intoxicating bowl? The same must be done with regard to the Sabbath—abstaining from every thing wrong is the only way to remedy the evil. And unity in sentiment, in covenant, and in action, is strength.

This cause is one in which all Christians, of every denomination, can cordially unite; and is there any thing which hinders us from speedily uniting but a want of opportunity? Such opportunity is now furnished through the religious periodicals of our country, that all may adopt, about the same time, measures calculated to redeem the Sabbath from desecration.

As there is but one agent of the Sabbath Union, and no funds, it is impossible to effect much without the aid of the churches; and if they will adopt wise and wholesome rules, and live up to them, it will cost nothing but an effort; and we cannot for a moment doubt that there will be a speedy and happy change.

We earnestly request, therefore, that as soon as this communication shall reach the churches it may be taken into consideration, and the following rules, or something equivalent to them, unanimously adopted. For if something is not done to change public sentiment and practice on this subject, our churches may be disbanded, ministers dismissed from their charge, Sabbaths remembered only to demoralize and cor-

rupt the people, and God forgotten and disregarded.

Resolved, That on the *holy Sabbath* we will do no work "except works of necessity and mercy," which we believe are few on that day.

We will, as far as is practicable, attend public worship ourselves, and use our influence to have our household do the same; disapproving entirely of the practice of keeping our domestics from hearing the preached word, that they may prepare for us and our friends a sumptuous dinner, though it be at the risk of their souls.

We will not indulge in any amusements, vain and idle talk, profane and light reading; but on the contrary will read and meditate in God's holy word, and in religious and devotional books.

We will not travel on business nor for pleasure, make calls on our friends and neighbors, nor encourage them to be made, except in cases of sickness and distress.

We will write and read no letters on business, nor go or send to the post-office.

We will not allow ourselves to talk on worldly business.

We will not, so far as we can prevent it, suffer our ships to be put out to sea; nor will we let our horse or our ox to be worked, as on other days.

We feel that we may be accountable for the manner in which our son and our daughter, our *man servant* and our *maid servant*, and the *stranger* within our gates, spend this day of sacred rest; and will, as far as in us lies, recommend these rules, by precept and example, to all men; and especially will we endeavor to have them strictly observed by all under our care.

Every Christian would do well to carefully read the 108th and 109th sermons in Dwight's Theology, 4th Vol.

I despair of a general reformation on this subject, unless ministers and churches, and private Christians, *renew* their covenant obligations, and *add* to them—and do it in a most solemn and effectual manner. Should they do this, *without delay*, it would supercede the necessity of an agent to call on them; and if they will not do it, it may not be done, for the Union has no means to furnish agents, could suitable persons be found.

Let every minister and leader of a church, then, become an agent, and this great work is accomplished; and those awful judgments, which we have reason to expect in consequence of the sin of Sabbath breaking, may be averted.

HARMON KINGSBURY,

Agent of the General Union.

New-York, Jan. 7th, 1831.

Editors favorable to the observance of the Sabbath, are respectfully requested to give this a place in their paper; and we hope the length of it will not prevent it from being extensively published and generally read. Much time must be spent on this subject, in *thinking, repenting, and resolving*, or we shall never reform.

We heartily concur in the plan proposed, and sentiments expressed by Mr. Kingsbury, and

hope our brethren will read and recommend it to their churches.

JOHN STEARNS,
D. M. REESE,
ELIJAH PIERSON,
E. BADGER,
LEWIS TAPPAN,
THOMAS DE WITT,
JOEL PARKER,

Executive Committee of the General Union.

PIETY SUSTAINS THE SICK.

Mr. Editor—I was myself an eye witness of the facts contained in the following narrative. During the revival in ———, several years ago, C. and E., two young ladies who resided there, came one evening to the house where both the anxious and prayer meetings were attended, and accidentally sat down in the room where the inquiry meeting was to be held. As the meetings were about to be opened, these youth discovered their mistake, and C. endeavored to persuade her companion to leave the room. But E. was motionless. She seemed like one chained to that spot. C. then arose to leave the room, and at the door was met by a Christian friend and persuaded to go back. These two youth were both convicted at that meeting, and shortly after indulged hope. They were entirely thoughtless when they came to that meeting.

On that very evening they had declined an invitation to visit some neighboring friends because they knew not why—they felt disposed to attend the prayer meeting.

Soon after they had been brought to rejoice in Christ, C. became the prey of a distressing and dangerous disease, which brought her to the very gates of death. She was so reduced that she had not strength even to move her head as she lay on the bed of sickness. Her anxious friends and kind neighbors, and I believe, attendant physician, all gave her up as the victim of death. So hopeless did her recovery appear to them, that they seemed to feel little if any encouragement to pray that she might be saved from an untimely grave. She lived on medicine. She so stood and leaned over the trembling verge of another world, that the least breath of an angry tempest would have blown her off, to plunge into this untried ocean. But while friends, in their anxiety, had given her up as lost to them on earth, her mind was perfectly calm and serene and joyful. The sun of righteousness beamed upon her soul. In full submission to her heavenly Father's will, she felt that she could say, "Lord do with me as seemeth good in thy sight." She appeared to roll her whole burden on the Lord, and was sustained. This perfect composure, this entire resignation to the divine will, this peace, passing all understanding, and this unspeakable joy appeared to hold her in earthly existence. So singular was her case that her physician said to her, "C. if you should recover, you never would know, by what remedy you was healed."

C. continued for several days in this feeble state. Christians felt and remarked that had it not been for the power of religion on her heart, she would doubtless have gone down to the

grave. While she was in this state, I passed through the neighborhood where she dwelt, and found Christians there hoping "against hope" that she would recover. For this I believe they sought God by earnest and persevering supplications, and poured "the prayer of faith" into the ear of that God, who hath said in his word, "the prayer of faith shall save the sick, and the Lord shall raise him up." Her disease immediately began to abate. I soon left the place, but not until I saw C. so far restored as to attend a religious meeting in the vicinity of her residence. When I saw her, it was with peculiar emotions. She appeared to me like one raised from the dead. I have ever felt that she was sustained, by religion, in her sickness, and raised up from it, by "the prayer of faith."

Shall not Christians who read this account, persuade their impenitent friends to attend the meeting of inquiry, or on other means of grace, and follow them with the prayer of faith—shall not some youth by seeing how the God of salvation sustained C. while sinking under disease, be persuaded to shelter themselves under the covert of his protection—and shall not those whose bosoms are agonised, while their dear friends sicken around, shall they not be encouraged to feel that they may be the instruments of their recovery by offering "the effectual fervent prayer," which "availeth much?"

J. Y. Egan.]

A. C. M.

ANECDOTES OF REV. ANDREW FULLER.

"It is very well known," says a monthly editor, "that Mr. Fuller was generally candid and forbearing towards young ministers, and ready to assist them in the explication of a subject, or in the composition of a sermon; but he also knew how to chastise vanity, ignorance, and conceit, and was not very sparing with persons of this description. A young man calling on him on a Saturday, and announcing rather consequentially, that he was going to preach on the morrow at a little distance; Mr. Fuller asked him for his text. He readily answered that he was going to preach from "One thing is needful." And what is that one thing, said Mr. Fuller. Tyro replied without hesitation, Christ, certainly. Why then said he, you are worse than the Socinians. They do allow him to be a man, but you are going to reduce him to a mere 'thing.' This unfortunate remark spoiled Tyro's sermon; and when he arrived at the place of his destination, where the flock was waiting for his sage instructions, he had not courage to bring forward what he had provided with much study and care." On another occasion, after delivering a sermon to a distant congregation, he was rudely accosted by one of the would-be judges of evangelical preaching, who said to him, as he descended the pulpit stairs, "You left Christ at home, sir!" Did I indeed? replied Mr. Fuller; then I shall hope to find him there when I return. Reportees of this kind abounded in his conversation; and both in his sermons and writings there is a greater variety of apophthegms than is usually to be met with in modern authors.

It was a principle with him never to weaken

his argument for the sake of sparing the feelings of those who assailed him, and at times undoubtedly, he was not fully aware of the severity with which he put down his opponents.

Once at a minister's meeting he took occasion to correct an erroneous opinion, delivered by an injudicious brother; and he laid on his censures so heavily, that Dr. Ryland called out vehemently, in his own peculiar tone of voice, brother Fuller, brother Fuller! You can never admonish a mistaken friend, but you must take up a sledge-hammer and knock his brains out! * * * * He ventured one day to mention the subject of his supposed severity in a company of ministers by way of appeal. One of them replied, "Why, sir, you do not appear likely to make war without some just occasion but it is pretty evident (pointing to his eyebrows) that you keep up a formidable peace establishment." The company of course enjoyed the pleasantry of this remark, till another of them perceiving the effect it was likely to produce, added "We had better stop, or we shall be in danger of putting brother Fuller's troops into motion."

The following extract from a letter written during his last sickness, gives the fullest testimony to the doctrines of grace, which supported him in that trying season. It is valuable, likewise, as giving his deliberate and dying sanction to the mode of preaching which he had adopted.

I have very little hope of recovery; but I am satisfied to drink of the cup which my heavenly Father giveth me to drink. Without experience, no one can conceive of the depression of my spirits; yet I have no despondency. 'I know whom I have believed, and that he is able to keep that which I have committed to him against that day.' I am a poor guilty creature; but Jesus is an almighty Saviour. I have preached and written much against the abuse of the doctrine of grace, but that doctrine is all my salvation, and all my desire. I have no other hope than from mere sovereign, efficacious grace, through the atonement of my Lord and Saviour. With this hope I can go into eternity with composure. Come Lord Jesus! Come when thou wilt! Here I am; let him do with me as seemeth him good.

RELIGIOUS CULTIVATION IN THE STATE PRISON AT AUBURN.

The fifth annual Report of the Prison Discipline Society contains a statement from the pen of Rev. B. C. Smith, chaplain at the Auburn prison, the substance of which we cannot refrain from laying before our readers. The writer, in answer to the question often presented to him—"How can you immure yourself in so dreary a place, and among such a class of men?" says, that no earthly consideration could tempt him to exchange his present field of labor for any other. "They who have asked me," he says, "have yet to learn what is the richest luxury a benevolent heart can enjoy."

To the preaching on the Sabbath, the convicts have uniformly listened with fixed attention, and often with deep and overwhelming emotion. The services are often characterized by perfect order and apparent solemnity. It has been the common remark of casual visitors, as well as others, that they never witnessed an equal degree of attention, and apparent seriousness and interest, in any other congregation.

From the chapel, I have followed them in the afternoon, to their solitary cells, and there, in the best possible circumstances for producing effect, have pressed home upon their consciences, individually, the truths which they had heard in the public assembly, in such a manner as I conceived to be the best adapted to their different capacities and states of feeling. In these visits I have often witnessed the power of truth, in making the stoutest heart, the heart that could be approached in no other circumstances, to tremble. This I regard as the most important part of my duty, and that which has been most evidently accompanied by the blessing of God. The truths of the Bible, applied closely to the conscience, have generally produced a visible effect upon their feelings, and, in some instances, I have every reason to believe, exerted a transforming influence upon their hearts. I have found the men readily accessible, almost without exception; softened in their feelings; willing and glad to converse upon the subject of religion; convinced of the necessity of a radical change in their own hearts; and often powerfully awakened to the immediate obligation of yielding to the demands of the gospel. Nothing is more common than to hear them express their surprise, that they never thought of these things before, and their gratitude that they have been arrested and brought to a place where they are taught them, and where they cannot but think of them. In this labor I have been assisted by the use of tracts, which the keeper has kindly given me permission to put into their hands on the Sabbath, and which, by a suitable selection and adaptation to particular cases, have not unfrequently proved to be efficient co-workers in producing and strengthening salutary impressions on their minds.

The profound and impressive stillness, with which the daily evening devotions in the wing have been uniformly attended, is the best evidence of the convicts' interest in the exercise, and of its effect upon their feelings. One who had been in prison but a few weeks, sent for me to let me know what a change had been wrought in his feelings respecting it. "I always hated to hear prayers, said he, and the first time I heard you pray in the prison, I could hardly restrain the contempt I felt for you and your prayer; now I feel it a great privilege to kneel down and pray with you."

The Sabbath school holds a prominent place in the system of instruction. Its numbers have gradually augmented to one hundred and sixty pupils, which are divided into thirty-one classes. These classes are placed under the care of thirty-two students from the Theological Sem-

inary, one of whom acts as general superintendent.

I scarcely know which most to admire, (says the writer,) the devotedness of the teachers, or the ardor and industry of the scholars. The liveliest interest is manifested by both. A mutual and strong attachment springs up between them. The teachers seem to forego any other privilege, for the sake of meeting and instructing their pupils; and among the scholars no other punishment is more dreadful than exclusion from the school. It has been interesting to me to observe, upon the discharge of these scholars from prison, how often the first enquiry has been, where they might find their teacher. [Report.]

The total number received into the school since its first establishment, is more than three hundred. Of these, eighty-five commenced with the alphabet. A large number could read at first only in one or two syllables; one third perhaps could read with difficulty, by spelling the hardest words; while but a small number could read intelligibly in the testament. All these, with the exception of a few new comers, and a few who were dismissed from the prison, can now read well; nearly two hundred of them have been taught to write; and more than half this number have acquired a knowledge in the four ground rules of arithmetic. Improvement has frequently been rapid, and often remarkable. The most of them devote every moment's leisure allowed them for this purpose with assiduity. Those who can read, commit the scriptures to memory, and recite about one chapter a week. Some can repeat whole books of the new testament. Some are indeed remarkably stupid; yet even one of this number, after seeming to be "the most stupid being ever met with," began at length to learn; when he suddenly "waked up as from a doze of years," received instruction with eagerness, and exhibited "marks of a most active mind." The writer adds his testimony to the uniform, respectful and affectionate treatment which he receives from the convicts. They meet him with smiles, state to him their grievances, and unbosom to him the feelings of their hearts.—[West. Rec.]

RESPONSIBILITY OF MINISTERS IN NEW-YORK.

There is much good counsel in the following article which we copy from the Evangelist, hoping it may be useful to ministers in other places.

Mr. Editor.—At this day of unusual excitement in the Presbyterian churches in New-York, a solemn responsibility rests on its ministers. They are the principal agents in concerting and carrying into effect the religious exercises which are instrumental of the present excitement; they therefore need deep piety, su-

perior wisdom and unfeigned brotherly love. Having been acquainted with revivals for many years, permit me to offer a few suggestions, at this interesting time, for their consideration. It is important to the progress of this revival, for I consider one begun, that the ministers have no jealousy or envy towards each other, for this would grieve the Holy Spirit. That they should be kind and yielding to each other, not being too tenacious of pre-conceived views. Those means which have been in operation in a powerful revival are apt to be considered by those who put them forth as the only important means. I refer to such only as respect arrangement, manner, time, place, &c. in all these things there must be a unanimity and kindness.

Another thing necessary that they may strive together in the gospel with success is, that where there is difference in the philosophy of religion, they should all strive in this work to occupy such ground that they may walk side by side and join heart to heart and hand to hand.

Another point not less important is, that while leading the people of God on to the work, they do not prefer one before another. Interesting revivals have been greatly checked by ministers putting forward the wealthy and influential brethren of the church, to the neglect of the poor, but spiritually minded members, who take the strongest hold on the throne of grace. It is not uncommon in revivals, for the minister to call on certain individuals who are favorites, to pray at every social meeting, while others who have long been in the habit of leading in prayer, for the edification of the saints are wholly passed by. The reason sometimes assigned is that these favorites are more gifted and acceptable in prayer, or that such is their influence, it will not do to neglect them. It is true they get more familiar with words, and are more confident and fluent, but in many instances they become puffed up with spiritual pride, and are worldly even in their prayers, while their neglected brethren become embarrassed, grieved, and retiring, so that their strength is diminished to the church, and a foundation laid for envy and strife.

Is it not most important of all at this period, that they devote much time in secret prayer, even if it is at the sacrifice of some of the usual hours of sleep. They need to be so much in communion with God at this time, that the heavenly image will be reflected from their very countenances. How important then that they should be much in prayer; and that with deep and agonizing emotions, they pour forth the prayer of faith—the only prayer that can take hold on the promises of God.

ONE OF THEM.

DR. BEECHER ON THE REPUBLICANISM OF THE BIBLE.

LECTURE SECOND. Text, Ps. cxliv. 12—15. The particular subject of this Lecture, *the Republican tendencies of the moral institutions of the Bible*. It was observed that the Jewish Republic had three classes of laws, viz. political, ecclesiastical, and moral. The two former were superseded on the introduction of the Gospel;

the last are in their own nature immutable, and consequently continue in full force.

The distinctive feature in a Republican government is self-government: its indispensable element, in respect to the people, a vigorous intellect and rectitude of heart. This is what the Bible every where inculcates and tends to produce.—Republics, in order to sustain themselves, must have an unerring and comprehensive system of relative duties; otherwise, even with the best intentions, the people would be constantly exposed to error and confusion.—Such an unerring and comprehensive system is furnished by the Bible, and by the Bible only. Allusion was here made to the numerous rules of practical utility and the illustrious examples of eminent virtue contained in the Scriptures. The tendency of the Bible to intellectualize and elevate the great mass of the people, by habituating their minds to the contemplation of sublime and pure objects, such as God, heaven, &c. was distinctly pointed out.

In order to maintain Republicanism, the *taste* of the people must be refined and well-directed; otherwise they will fall into corrupting sensual indulgences. The tendency of the Bible to produce this refinement and correctness of taste among the people was illustrated by reference to its finely written narratives, its touching biography, its poetry unparalleled alike for sublimity and pathos, its argument, and its eloquence. Examples of each of these were given.

In order to give permanency and effect to these beneficial tendencies of the Bible, God has established certain institutions which are calculated to give the principles of the Bible a steady, unremitted influence over the minds of the people. Such are the family, the sabbath, the church, the preaching and ordinances of the Gospel. To these are now added seminaries, schools, books, periodical publications, &c. It was remarked that no Republics excepting those founded on the Bible have ever sought to raise the mass of the people from ignorance and degradation: they have in fact been oppressive aristocracies.—Every Christian church, according to the institution of Christ and the Apostles, is a little Republic, electing its own officers, and independent of any foreign control, except as individual churches associate and form a federal union with sister churches.—The civil liberties of New England and the United States owe their origin to this Republican government of the Church; and it was for *Church liberty, religious freedom*, that the Puritans came to this country, and not for *civil liberty*: the last being altogether an effect of the first. It has always been the plan of God, as was before proved, to establish Republican liberty, both under the Law and under the Gospel; and the aim of man to pervert this design by introducing monarchy into the State and aristocracy into the Church. Such is the essentially Republican character of the Church in this country, that should there be a union of Church and State, as some pretend to fear, it would be impossible for the State to control the Church or make it instrumental of evil.

The spiritual influences of the Bible on the heart, awakening men from sin and bringing

them to the knowledge of God, were mentioned as necessary to give practical efficacy to these benevolent principles. The effect of these spiritual influences are seen with increasing frequency and power among various religious denominations in our land; and though attended with some human imperfections, the result is to the glory of God and the highest good of men.

The lecture was closed with several inferences: 1st. The Bible ought to be a class-book in all literary institutions. Every reason which exists for the study of ancient authors, exists for the study of the Bible and in greater force. 2d. The Bible should be read daily in primary schools. No danger of making children too familiar with the Bible; the more familiar they are with it, the more they will love and respect it. Finally the anti-republican tendencies of the Catholic religion were illustrated by reference to its monarchical and aristocratical government, by its restraints upon the free circulation of the Bible, and by the prohibition of free inquiry in regard to the exposition of the Bible.

Boston Recorder.

WAITING GOD'S TIME FOR A REVIVAL.

Says a writer in the Pittsburgh Herald, "I recollect it was suggested to a pious elder, that in the church of which he was an overseer, there were evident signs, and that there had been for months, that God was waiting to be gracious, that the reason why divine influence was not more generally experienced, was that the church members were as the 'heath in the desert that see not when good cometh;' that faith, and prayer, and humiliation, were wanting. This elder, in the sincerity of his heart, misapplied the language of the prophet, and replied, 'if the vision tarry, wait for it.' At this announcement, I felt discouraged, and as I was younger than he, I did not wish to argue the point. I only reflected on the solemn consequences of forming incorrect opinions as to the willingness of God to impart divine influence, as to the time and manner in which he makes it known, that he carries on his work of grace, 'not by might nor by power,' but by his Spirit. Or rather, I lamented that on this subject, so immensely interesting to the church, and to the world, so few appeared to have clear conceptions of what God has taught, or what they may expect from the direct agency of the Holy Spirit accompanying truth."

THE JEWS AND GREEKS.

Extract of a letter from Rev. Mr. Brewer to the Publishers of the Boston Recorder.

Smyrna, Oct. 18, 1830.

GENTLEMEN,—Another Feast of Tabernacles has just been celebrated by the house of Israel, in which were exhibited the usual ceremonies of constructing booths in their courtyards and on their terraces. On one of the latter days of the festival, I walked out with my family into the Jewish quarter, and was witness to the mode in which they were built, of branches of willow, myrtle, and olive. I saw also in the synagogue, where we were all

very civilly permitted to enter and survey the preparations for "the last great day of the feast," a branch curiously wound round with leaves of myrtle, &c. which is held in the hand while they pass round crying, Hosannah. One of the ladies taking it up, caused much anxiety to the attendant, who feared, perhaps, that it would thereby be profaned. From the synagogue, we went to the house of one of the principal Jews, named Chamsin, with whom some of the party were acquainted. On entering the court, I was immediately struck with the wide contrast between it and the generality of the Jewish dwellings, not merely in the marble floors, richly covered divans, vessels of silver and personal ornaments of gold, but especially in the extreme degree of cleanliness reigning throughout the apartments. After entertaining us with sweetmeats and coffee, they conducted us in a very friendly manner through the house, which they shewed to the ladies with great particularity, and we then took our leave with an urgent request that they would return our visit. Oh when, a friend of Israel may ask, will the Gospel of Christ find access to these Jewish palaces? and I wish there was more to encourage the hope that it would be speedily. Mr. Lewis, however, the Jewish missionary here, feels that much patient waiting is necessary in order to get access to them. He has one constant inquirer, Signor Levi, an Italian Jew. Him he hopes to employ in keeping a Jewish school by and by, and thinks also himself of taking a house in the Armenian quarter, which will be more likely to bring him in contact with the Jews. Since his return from Cesarea, we have no intelligence from the baptized Jews there. Indeed the whole aspect of Jewish missions in the Mediterranean is such as eminently to call for most earnest prayer that the goodness of Israel may not be as the early dew which vanisheth away.

A firman which has lately been received from Constantinople, ordering the liberation of all the Greek slaves, is diffusing joy among the few remaining individuals, who had not embraced Mahometanism, or been redeemed or removed to some unknown parts of the interior. Besides the youth who have been sent by missionaries to America for education, several other Greeks have been taken thither on board vessels of war, or as seamen in merchant vessels. The parents and friends of a number of these come often to me to make inquiries respecting them. It would gladden the hearts of some widowed mothers and solitary brothers and sisters, should those who are acquainted with their condition, send occasional reports respecting them, which might, especially if they have forgotten their mother tongue, be addressed to me.

Your readers will, I trust, rejoice in the assurance that the church of Smyrna is again beginning to be adorned with the graces, and to put forth the labors of primitive times. Yesterday the English Sabbath school, which Miss R. had collected from among her scholars, was re-established by the chaplain upon a more enlarged foundation. My congregation of American, English and Dutch on Sabbath afternoons,

though small, is notwithstanding quite attentive. Much more could be done among Seamen, had we the means of renting a room for a chapel on the shore, and of paying the expenses of boating among the vessels in order to encourage seamen to assemble. Our two Greek schools continue prosperous, and we hope yet to see at least one established in each of the other seven churches. With Christian regards, Yours truly,
J. BREWER.

A SABBATH SCHOOL IN GREECE.

To many of our readers, who feel a high degree of interest in the liberation of Greece from the Turkish yoke, and in their moral improvement, this brief passage will be peculiarly pleasing. It is taken from the Rev. Rufus Anderson's "Observations upon the Peloponnesus," and is beautifully descriptive of a verdant moral spot on "the classic ground."

We had the pleasure of attending Dr. Korck's Sabbath-school. There were about an hundred and ninety children present, of whom seventy were girls—the latter all in the Frank dress, and twenty-six of them in white. They belonged in general to the highest classes of people.

The school was opened with a prayer read aloud by the senior monitor, at the end of which the scholars said, *Amen*; but without crossing themselves, as is customary in most Greek schools. This, however, has never been forbidden by the superintendent, nor has any thing been said about it by the parents. The monitors then heard the lessons repeated from the Alphabetarian, the Parent's Assistant, the Summary of Christian Doctrine, the Psalter, or the New Testament. This being done, the larger children assemble around their teacher, with their New Testaments in their hands, open at the chapter which he reads audibly. This chapter he familiarly explains, frequently asking questions, which are promptly answered, sometimes by a dozen simultaneous voices. It was truly delightful to see how the bright eyes of these Greek children sparkled, while they were hearing and repeating the glorious truths of the gospel. The pupils then retire to their seats, and write what they remember on their slates, while a class of smaller children are called out to hear an explanation of some part of the Alphabetarian, given in the same Socratic manner. At the close, such as have distinguished themselves by a diligent and successful application to their lessons, receive tokens, a certain number of which entitles them to specific rewards; and then the school is closed with a prayer, read by the monitor as at the beginning. Not the beautiful scenery of Arcadia, nor the grand prospect from the acropolis of Corinth, awakened such an interest in my mind, as did these children, thus occupied on God's holy day.

Dr. Korck said, that his pupils discovered much desire to excel, and that their parents took great interest in the success of their studies; and as the lessons were learned at home, and were generally studied aloud, the parents themselves could not fail to derive considerable information by that means.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 12, 1831.

HOME MISSIONARY SOCIETY OF THE EASTERN DISTRICT OF NEW-HAVEN Co.

This, as will be seen, is a society of recent formation—but a very forward one, (*straight forward*) for its age. We cannot do better by it, in the way of credit and commendation, than to tell in the words of its first report, of which the Secretary has furnished us a copy, what it has done. Let the Societies who feel themselves reproved by it for doing so little, and the parishes who feel reproved for doing *nothing at all*, “go and do likewise.”

It is about two years since the first germ of this society was discovered in the ardent feelings of an individual for the spiritual welfare of our western country. Those feelings were communicated to others by frequent conversation, and were increased and strengthened by the increase of numbers, until, a little more than a year since, they resulted in the organization of this society, with a digested plan of operations. Very soon after the organization of this society, the committee felt so much strengthened by the sympathies of the Christian public and the expressions of favorable regard for the object, that they were encouraged to pass the following resolution.

Resolved, That this Society will use their efforts for the raising of funds within their limits for the support of three missionaries in the valley of the Mississippi.

In this resolution was embraced the expectation that the missionaries will obtain about one half of their support from the people among whom they labor; so that the sum proposed to be raised was about six hundred dollars per annum.

Under the influence of the expectation that this resolution would be carried into effect, three missionaries have been selected, and commissioned by the Parent Society, and sent into the field; the Rev. Theron Baldwin, who is stationed at Vandalia, Illinois; the Rev. Asa Turner, who left us about two months since for the same state; and the Rev. E. P. Salmon, who is about this time commencing his labors in Ruggles, Huron Co., Ohio.

From the Treasurer's Report it appears that more than 500 dollars have been received during the past year; and that there are several parishes from which no returns have been made; fully demonstrating the practicability of raising the sum contemplated in the resolution of the Committee, by showing that more than this will be realized, when these parishes shall have remitted their several proportions of the amount.

The Executive Committee in presenting this Report feel that they have cause for devout and fervent gratitude to God, for the success with which he has crowned our incipient efforts. When we reflect that the amount raised is many fold greater than has ever been raised in any single year within our limits for Home Missions; and that it has been done too while as yet the public mind is scarcely awake to the excellence and importance of the subject, there is sure-

ly occasion for much gratitude; and there is much encouragement to go forward. We see in the lively interest that is felt in the subject wherever it has been faithfully presented, the certain evidence that it will be sustained; and that more than we have yet contemplated, will be hereafter accomplished.

But we have also cause for self-abasement that we have attempted so little. For great as this amount is, compared with what we have been accustomed to do for this object, still it is only a small part of what the churches are able to do, without being obliged to submit to any great sacrifice. One hardly needs to be a *Christian* to be affected by this object. It is one which addresses itself to us as *patriots*, as lovers of our country; or even as men, and lovers of our own happiness.

There has seldom, if ever, been a time in the history of the Church, when sacrifices for her prosperity were more urgently demanded. There has probably never been a time, when every toil and every dollar, contributed for her benefit, promised to result in so great an amount of good. It seems almost like sacrilege to appropriate our treasures for conveniences and luxuries, or to hoard them for our children. O it were infinitely better to live frugally and inconveniently, than to withhold our wealth and our influence from saving and blessing our country. It surely were infinitely better to leave our children penniless, and committed to the protection of Him who has promised to be a father to the fatherless, than rich, and exposed to the corrupting and soul-destroying influence of an ungodly community.

The following officers were elected for the year ensuing.

Rev. DAVID SMITH, D. D.	<i>President.</i>
Rev. AARON DUTTON,	} <i>Vice Presidents.</i>
Rev. TIMOTHY P. GILLET,	
Gen. ELY FOWLER,	
Rev. JUDSON A. ROOT,	<i>Secretary.</i>
Mr. HENRY E. HODGES,	<i>Treasurer.</i>

Deac. Joshua Atwater, Wallingford; Dea. Ralph Linsley, Northford; Dea. Samuel Newton, Durham; Mr. Daniel Smith, East-Haven; Dea. Jason Seward, Guilford; Dea. Samuel Frisbie, Branford; Thomas R. Bray, Esq., North-Guilford; Mr. Philo Pratt, Meriden; Mr. Benjamin Hart, Madison; Mr. Wm. Law, Cheshire; Dea. Daniel Wheaton, North-Branford; Col. James H. Benton, North-Madison; Mr. William Lyman, Middlefield; Dr. Joseph Foot, North-Haven, *Executive Committee.*

BRETHREN PRAY FOR ME.

But one of the Missionaries of the Auxiliary, has been engaged long enough in service to communicate the results of his labors,—he has only commenced a correspondence.

After stating his acceptance of the invitation to become the Society's missionary, he mentions that the fact of sustaining the relation to a particular circle of Christians, who regard him as *their own*, is a source of much pleasure to him for several reasons, and particularly for the following.

“I am brought into a new and peculiarly interesting relation to an extensive, enlightened, and praying circle of Christians. I felt it indeed to be a blessed

privilege to sustain such a relation. It is cheering to reflect that when you visit a throne of grace on behalf of a world lying in wickedness, and pray, especially for a blessing on the cause of Home Missions, and remember the many laborers that are abroad in the great field, that you will not forget your missionary. When the missionary is struggling in the midst of difficulties, and remembers that *all his sufficiency is of God*, and that the effectual fervent prayer of a righteous man availeth much, well may he feel deeply anxious for a remembrance in the prayers of the people of God. *Brethren pray for me.*"

He testifies to the important fact, which has been of late so frequently stated, and which we should keep before our minds until its appropriate influence is felt, the fact of the rapidly increasing importance of that extensive section of our country, and the controlling influence which it is destined soon to possess over the whole nation, and urges the necessity of effort here to form and to give a right direction to their influence.

"You are," says he, "engaged in a glorious cause. The East is doing every thing for the West. Without such exertions I know not what would become of this vast, fertile, and flourishing region. Could you see the west as I see it, I think you would be stimulated in your exertions on behalf of this interesting portion of our republic."

Of the benevolent operations of the State where he is laboring, he writes as follows:

"Our Bible Society is in active operation, and we expect to do our part towards accomplishing the great work of supplying the destitute with Bibles, in the course of the coming season.

"A movement of considerable interest has recently been made among us in relation to Sunday Schools. A Sabbath School Union for Illinois has been formed, and we feel disposed to make special efforts to promote this blessed cause.

"We have a number of flourishing Tract Societies in different parts of the State, and the cause of Temperance is beginning to excite considerable attention. I am at the present time making efforts for the formation of a Temperance Society in this place. Since my residence here we have had a Sabbath school in successful operation; and I have the pleasing intelligence to communicate that two of our teachers think they have recently found the Saviour."

MEETING FOR THE INDIANS AT CAMBRIDGE.

The citizens of the village of Old Cambridge, says the Boston Recorder, held a meeting recently to take into consideration the condition of the Indians at the South and Southwest. Hon. T. Fuller was called to the chair, Mr. J. E. Worcester appointed Secretary. A series of resolutions expressing the sympathy of the meeting for the Indian tribes in their present sufferings, and deprecating the measures contemplated for their unwilling removal to the west, was read by Rev. Prof. Ware, jr.; addresses by Prof. Ashmun, Messrs. Emerson, Hilliard, Merriam, C. E. Stowe, Rev. Mr. Adams, and R. H. Dana, Esq. A committee was appointed to draft a memorial in relation to the removal of the Indians and the extension of the laws of the States over them, to be presented to Congress without delay. Professors Ashmun and Ware, Mr. C. E. Stowe, Rev. Mr. Adams, and Mr. Emerson were appointed on this committee.

A Committee of the House of Representatives of the Massachusetts Legislature, have made a long and interesting report on the Indian question, in which the right and the duty of the National Government

to execute the treaties and laws respecting these people, are strongly represented and supported, and the exclusive authority of the Supreme Court of the United States, to determine constitutional questions arising under the laws and treaties of the United States, is fully maintained.

GEORGIA AND THE CHEROKEES.

In pursuance of an act of the Georgia legislature, says a Washington correspondent of the New York Observer, besides the surveying of the Cherokee country in districts of nine miles width, they intend giving the Cherokees, by election, two magistrates and two constables for each district; and a superior officer, it is said, is to be appointed to point out such white men as now reside in the country for the projected offices, and in fine, strange and unwelcome changes are to be made by the usurpers. Let Georgia tremble for her ultimate doom, if she persists in this dangerous path. Mark me, it requires no extraordinary prophetic revelations, nothing but the studious contemplation of the ways of Providence, to predict the day of doom—the fearful downfall of that state which shall array itself against those whom God has promised to protect and sworn to avenge. "This is the heritage of oppressors, which they shall receive of the Almighty; if his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death, and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it but the just shall put it on, and the innocent shall divide the silver." If Georgia persists, then may the poet's apostrophic dirge to ill-fated Spain be realized in the ruin of that American State, which could not restrain itself in the enjoyment of its rich freedom, so as to respect the rights of others:

"Art thou too fallen, Iberia? Do we see
The robber and the murderer weak as we?
Thou that hast wasted earth, and dared despise
Alike the wrath and mercy of the skies
Thy pomp is in the grave, thy glory laid
Low in the pits thine avarice has made.
We come—from our eternal rest
To see the oppressor in his turn oppressed;
'Tis thus Omnipotence his law fulfills,
And vengeance executes what justice wills."

Such is the stern and sepulchral appeal of the dead Incas to the cruel and avaricious tyrants who bestrode their beloved country. May no departed spirit of the Indian Chief ever have occasion to upbraid us in terms like these.

Emigration of S. S. Teachers to Illinois.—A company of individuals who are going to Illinois, with the expectation of supporting themselves by some useful calling during the week, and of laboring in the Sabbath school on the Sabbath, intend to start from Boston about the first of March.

It appears, says the Boston Christian Register, that New-York, with a population of 213,470, according to the late census, has 115 places of worship, or one to every 1836 inhabitants, and Philadelphia, with a population of 161,412, has 92 places of worship, or one to every 1754 inhabitants. Boston, with a population of 61,381, has 52 places of worship, or one to every 1180 inhabitants.

Auburn Theological Seminary.—By a catalogue just received, it appears that there are at this institution, in the Senior class, 16; Middle class, 17; Junior class, 18; making the number 54; and that the numbers who formerly left the institution, chiefly as graduates, were 159, making a total of 210.

West. Rec.

Deaf and Dumb Institution in Ohio.—There are at present eighteen pupils receiving instruction at the Deaf and Dumb Asylum, and the progress they have made, says the Governor in his annual message, is highly gratifying to the friends of the Institution.

MONTHLY DISTRIBUTION OF TRACTS.

The following notice of a meeting in Charleston, S. C. on the subject of tract distribution is a specimen of the friendly greeting which this cause meets from the enlightened and liberal minded, in all our cities and towns. We propose, in quoting it, to set off the testimony of Thos. S. Grimke, Esq., Gen. Stephen Van Rensselaer, and S. V. S. Wilder, Esq. against that of certain of our citizens who affect to despise and sneer at this unobtrusive plan of doing good.

Abridged from the Charleston (S. C.) Observer.

It having been understood that S. V. S. Wilder, Esq. President of the American Tract Society, and Gen. Stephen Van Rensselaer, its first Vice President, were in the city, a number of gentlemen met with them, on Saturday night last, with the view of adopting some plan for promoting the objects of this Institution. W. S. Smith, Esq. was called to the chair, and Jasper Corning, Esq. acted as Secretary. The meeting was opened with prayer by the Rev. Dr. Palmer. Mr. Wilder, as a representative of the National Society, made some interesting remarks and statements, touching the general subject of distributing tracts; and more especially in reference to the plan recently adopted, of a monthly distribution of tracts to every family willing to receive these silent, but highly favored messengers of grace; and concluded by expressing a desire that a more general meeting of the citizens of Charleston might be called, on this subject.

On the 12th inst. a public meeting was held in the Depository; Gen. Van Rensselaer in the chair. At his request, the meeting was opened with prayer by the Rev. Dr. Leland. Mr. Wilder, exhibited the operations of the Parent Institution, more at large than at the previous meeting; and in his remarks, he had a particular reference to the plan of a monthly distribution, which he most cordially approved.

The Rev. Mr. Bailey, offered the following resolution, which he accompanied with appropriate remarks:

Resolved, That in the opinion of this meeting, the plan which has recently been adopted of distributing to every family a Tract, once in each month, is admirably calculated to do good, wherever it is adopted, and peculiarly suited to the wants of cities and large towns: They would, therefore, warmly recommend this mode of doing good, and express their conviction that persons of the highest qualifications and of the most devoted piety, would be well employed in the immediate work of distribution.

This resolution was seconded by Dr. Leland, who urged its adoption, in a short, but interesting address:

The second resolution was offered by Thos. S. Grimke, Esq. and seconded by Mr. Charles M'Intire. Mr. Grimke seized upon a prominent objection to the cause, viz. the diminutiveness of tracts—and clearly proved that instead of its being an objection, it was a strong argument in favor of the monthly distribution. These brief addresses to the understandings and consciences of men, were more generally read, and produced a far deeper impression, when delivered singly, and once a month, than if they had been bound in a volume, and delivered altogether. The following is the resolution which he offered:

Resolved, That with a view to the great importance of the tract cause, and in order to provide, through this meeting, for carrying the same into more complete operation in this city, suitable Committees be appointed by the Chairman, at his leisure, to present to all who may be disposed, an opportunity to contribute in aid of the Tract Society of this place, which has undertaken the benevolent and interesting work of a monthly distribution.

This full and very interesting meeting, we trust, has given an impulse here to the Tract cause—and especially to that branch of it which embraces the monthly distribution—that was greatly needed, and that will prove eminently useful.

PERSONAL REFLECTIONS.

The Editor of the Southern Religious Telegraph relates the two following instances in which his excellent paper has, without his privity or consent, violated the rules of decorum by invading the security of certain guilty consciences. We should like to see a record of the cases in which the politest editors have found themselves thus unwittingly indecorous—as a salvo to our own multiplying misdemeanors in this line. It is very difficult to hold up the mirror of truth to a vain and erring world without some startling “personal reflections.”

More than two years ago a brother of the Editor of this paper came to this city, to assist him in his labors. One of the first things he wrote was an article on Sabbath breaking, in which he described the manner in which this day is sometimes profaned.—He mentioned no names of persons or places—but described the evil. Two or three weeks afterwards, a gentleman whom the writer of the article had never seen—of whose name he had never heard—came to our office much exasperated, charging us with publishing a piece full of *personal reflections* on him. The writer of the article, by proving to him, as far as a negation could be proved, that it was utterly impossible that he could have even heard his name, with difficulty soothed the excited feelings of the stranger, and at length convinced him that we intended him no evil.

Another Fact.—A writer some time ago described in an article, which we published, the *extravagances of Fashion*. No persons or particular places were alluded to in his remarks. Not long after their appearance, several persons entirely unknown to the writer, living more than a hundred miles distant from him, accused him of being personal. The editor was threatened—and no amount of evidence that could be offered in such a case, would satisfy some that they were not alluded to. We could give a whole series of facts, or anecdotes, of the kind, which have come under our own observation. These may suffice for the present.

TUSCARORA TRIBE OF INDIANS.

Letter to the Editor from a member of the Mission to the Tuscarora Tribe of Indians.

Tuscarora Village, Niagara, N. Y. }
January 17, 1831. *}*

DEAR SIR,

With grateful emotions, do I render thanks to you for the weekly reception of the Religious Intelligencer, during the last three years. By your benevolence and punctuality, you have conferred upon us, as a Mission family, a favor for which we shall ever cherish a sense of obligation.

That part of the Tuscarora Tribe, who occupy this reserve, within the bounds of Lewistown, have been very temperate as a people, the year past.—Our Society for the promotion of that cause, has rising of 70 members. The church is still small consisting of 17 members; additions for three years past having but little more than equalled the number of deaths.

Some more seriousness than usual prevails this winter; God is pouring out his spirit in the region East of us, and hundreds are flocking to Christ, as a cloud and as doves, before the impetuous storm. Our school numbers from 25 to 30 children, a part of whom read decently well in the Bible; and meet on Sabbath morning for that purpose.

Let your valuable paper continue to visit us, if you please; it will ever meet with a cordial reception.

Yours truly,

JOHN ELLIOT.

GEORGIA AND THE CHEROKEES.

[The following article is from the Georgia Journal. It will be seen that arrangements have been made, for bringing the whole subject of Indian Rights fairly before the Supreme Court. The State of Georgia may appear or not, as she pleases; but an argument of the case before the proper tribunal is now at hand, and a decision may be expected before the court rises. The application to the court is deferred till the day after the close of the present session of Congress, probably because that body may adopt measures which shall supercede the necessity of it. The article referred to is as follows:]

Journ. of Human.

During the past week the Governor received the following letter by special messenger:

Head of Coosa, Cherokee Nation, Dec. 20, 1830.

To His Excellency, George R. Gilmer, }
Governor of the State of Georgia. }

SIR.—You will please to take notice, that on Saturday the fifth day of March next, at the city of Washington, in the District of Columbia, the Cherokee Nation will, by their counsel, move the Supreme Court of the United States, which is expected to be then and there in session, for an injunction to restrain the State of Georgia, the Governor, Attorney General, Judges, Justices of the Peace, Sheriffs, Deputy Sheriffs, Constables, and all other officers, agents and servants of that State, from executing and enforcing the laws of Georgia, or any of those laws, or serving process, or doing any thing towards the execution and enforcement of those laws within the Cherokee Territory, as designated by treaty between the U. States and the Cherokee nation. The motion will be made on the grounds set forth in the bill, a copy of which will be handed to you with this notice, which bill will be supported by the necessary affidavits and documents.

JOHN ROSS,

Principal Chief of the Cherokee Nation.

The bill referred to in this letter consists of nine closely printed foolscap pages, and is endorsed thus:

SUPREME COURT OF THE UNITED STATES.

The Cherokee Nation, vs. The State of Georgia.

BILL IN CHANCERY.

It commences thus: "To the Honorable the Chief Justice, and the Associate Justices of the Supreme Court of the United States, sitting in Chancery.

"Respectfully complaining, shew unto your Honors, the Cherokee Nation of Indians, a foreign state, not owing allegiance to the United

States, nor to any state of this Union, nor to any other prince, potentate, or state, other than their own," &c. &c.

And concludes, after a detailed statement of their grievances, thus:

"In tender consideration of all which, and inasmuch as your complainants are wholly remediless in the premises, except by the interference of this honorable court: to the end, therefore, that the said State of Georgia, one of the United States of America, may be made defendant hereto, with apt words to charge her as such, and that she may, by her proper officers, according to the established forms of proceeding in this court, in like cases, true, full, and perfect answer make to all and singular the premises, as fully and particularly as if the same were here again especially repeated, and they thereto particularly interrogated; that the said State of Georgia, her governor, attorney general, judges, magistrates, sheriffs, deputy sheriffs, constables, and all others her officers, agents, and servants, civil and military, may be enjoined and prohibited from executing the laws of that state within the boundary of the Cherokee territory, as prescribed by the treaties now subsisting between the United States and the Cherokee nation, or interfering in any manner with the rights of self-government possessed by the Cherokee nation within the limits of their territory as defined by treaty: That the two laws of Georgia before mentioned, as having been passed in the years 1828 and 1829, may, by the decree of this honorable court, be declared unconstitutional and void; and that the State of Georgia, and all her officers, agents, and servants, may be forever enjoined from interfering with the lands, mines, and other property, real or personal, of the Cherokee nation, or with persons of the Cherokee people, for or on account of any thing done by them within the limits of the Cherokee territory; that the pretended right of the State of Georgia to the possession, government, or control of the lands, mines, and other property of the Cherokee nation, within their territory, may, by this honorable court, be declared to be unfounded and void, and that the Cherokees may be left in the undisturbed possession, use, and enjoyment of the same, according to their own sovereign right and pleasure, and their own laws, usages, and customs, free from any hindrance, molestation, or interruption, by the State of Georgia, her officers, agents, and servants; that these complainants may be quieted in the possession of all their rights, privileges and immunities, under their various treaties with the United States; and that they may have such other and further relief as this honorable court may deem consistent with equity and good conscience, and as the nature of their case may require."

TEMPERANCE CHURCH.

The first church in the Northern Liberties of Philadelphia, under the pastoral care of the Rev. James Patterson, has unanimously resolved to be a temperance society, and to admit no member on any other ground than that of agreeing to total abstinence from ardent spirits, except when it shall be used for medical purposes.—*Philadelphian.*

SUMMARY.

Methodism in France.—The Baltimore Federal Gazette remarks, that a private letter from France states, that the Methodists have, of all other religious denominations, gained the most by the revolution of July last. Availing themselves of the new freedom of worship, they have already opened in Paris three chapels, with the following inscription in French: 'Protestant worship, with no salary from the State. Entry gratis.'—*Columbian Centinel*.

Late English papers state, that at no former period were the tables of Parliament so loaded with petitions, as they now are, from various parts of the kingdom; for the abolition of slavery in the Colonies. This has been found an efficacious mode of proceeding, at other times, and they are resolved to give it full latitude now.—*Genius of Universal Emancipation*.

School Teachers.—The Board of Trustees of Washington College have determined to establish a "Professorship of English Literature, with a special view of qualifying young men for taking charge of common schools." It is intended to commence operations in the new department on the first Monday in May next, when the summer session begins.

Philadelphia.

Moore's Life of Byron.—The Editor of the National Gazette denounces the second volume of Moore's Life of Byron, as a work "utterly unfit for the hands of a respectable female—particularly the youthful part of the sex." He thinks this opinion due to parents as a caution.

He adds: "Moore has betrayed the memory of his friend by a reckless promulgation of the coarsest, the worst private effusions of a desperate libertine to his boon companions. Most of Byron's letters to Moore himself, and to Murray, his bookseller, and his diaries, are interlarded with vulgar oaths and the lowest slang. We do not recollect to have ever seen profane swearing more offensively lavished."

Editorial Labors.—Above all the people upon earth, it is the business of an editor to busy himself with looking up "good things." Like the Jackall, he must hunt diligently to satisfy the appetite of that lion, the world. He must be an indefatigable cataphor for that huge and fastidious epicure, the public. He must sleep to dream about the mails, and wake to examine them. Up early and down late, it is his task to present an epitome of the various intelligence from the four quarters of the globe.

The Library of Congress now embraces 16,000 volumes. A new catalogue of the works added since the purchase of 1815, has just been published.

Study of the Scriptures.—Our common, and Sabbath schools are leading our ancient and established classical seminaries in the article of making the Bible a classical study. Many of our common, and Sabbath School pupils might put to the blush, not only a whole class of freshmen or sophomores, but even a whole college of students, in biblical research.—*Chr. Intell.*

ECCLESIASTICAL RECORD.

Installation.—On Wednesday, Jan. 25th, the Rev. Elbridge G. Howe was installed pastor of the Congregational Church in Southwick, Mass.

The Rev. Orin Fowler, of Plainfield, was, at his own request, dismissed last Thursday, from his pastoral connection, with the Church and Society in that town.

Ordained at Westfield, Ms. on Wednesday, last week, Mr. Andrew M. Smith, to the pastoral charge of the first Baptist Church and Society in that town.

Installation.—Feb. 3d, the Rev. William Hague was installed as the Pastor of the first Baptist Church in Boston.

Ordination.—At a special ordination held in Christ Church, Hartford, by the Rt. Rev. Bishop Brownell, on the 2d Sunday after Epiphany, (the 16th ult.) Mr. George Jones, and Mr. Levi Hanaford Corson, were admitted to the holy order of Deacons.

REVIVALS.

REVIVAL IN LANSINGBURGH, N. Y.

We are permitted by the kindness of a gentleman in this city, to quote the following notice of the revival in Lansingburgh, from a letter bearing date February 3d.

"It is with heartfelt satisfaction that I communicate to you what I think you will esteem the best of news—for I trust you love God. I have waited three weeks to see the progress of a most wonderful work of the Holy Spirit, which commenced in this place on Sabbath evening, the 2d ult. Through the day there was a great solemnity prevailing amongst the brethren—a great searching of heart ensued. At the close of the evening service there was an invitation given for all those to tarry, who felt divine impressions in view of their sins. Twelve remained in their seats, and a number more lingered behind, who seemed unwilling to confess an anxiety for their situation. A meeting was appointed to be held in the session-house, at 6 o'clock the next morning. I attended, expecting to find these anxious ones, and the professors assembled, but to my surprise found a crowded house filled with an audience under the deepest solemnity—not the least noise, except the voice of prayer, which continued an hour. These meetings have been continued ever since and fully attended.

"The work is evidently of God! It is still, solemn and pungent, the effect is to humble the subject in the dust, at the feet of Jesus! When this is effected they find themselves willing to submit to the terms of the cross, and ready to accept salvation in God's own appointed way. Then they soon realize that precious promise annexed to Christ's gracious invitation. "Come unto me all that labor and are heavy laden," &c. All classes are subjects of this revival; the high and low, the rich and poor. Scarcely a church in this village but what has felt the happy results. I have attended to the examination of thirty-eight candidates for our communion. The Episcopal Church has had several conversions. The work commenced in the Methodist, the same time of its commencement in the Presbyterian church; their number of converts I believe is greater than ours. In the Baptist Church, a similar work has been in progress several months.

"Oh, pray for us that the Holy Spirit may not be grieved away by unfeeling professors. But that it may increase in power until iniquity shall be ashamed, and this place be vocal with the high praises of a sin-pardoning God.

"The work has recently commenced at Waterford. It still goes on powerfully in Troy. I understand that it has commenced in the Episcopal church. It is the Lord's doing, and it is marvellous in our eyes."

From the Western Recorder.

THREE DAYS' MEETING AT ONONDAGA HOLLOW.

Such details, says the editor, in accounting for the following narration coming late to his hands, are *always* seasonable to the heart that feels for the welfare of Zion. It is under date of January 19th, the article comes, it is scarcely necessary to say, from a source highly respectable:—

Mr. Editor—I have thought that a short account of a "Three Days' Meeting," held in the presbyterian church of this village, might not be unacceptable to your readers. You can make such disposal of it as you please.

It is eight years since there was any thing like a revival in this church; and during that period many things had grown up among them, of a fatal tendency to the growth of piety. At times, Christians would appear to mourn over the desolations of Zion; but there were no very marked symptoms of repentance, till a short time since.

About the 1st of November, some appearance of seriousness was discovered among a portion of the congregation; and from that time, down to the beginning of last week, that seriousness had gradually increased, and had resulted in the hopeful conversion of three or four individuals.

The first day of our meeting above mentioned, was spent chiefly in efforts, by the brethren from abroad, to make the church feel that they had not yet done their duty. In the evening, the meeting became solemn; and the Spirit of the Lord seemed to be moving upon the hearts of a few. Yet fears, and misgivings of heart, were spoken of by some of the ministers.

The next day, after a season of prayer, the subject of christian duty was resumed, and with great emphasis, and solemn appeal, pressed upon the consideration of the church, until about noon. Then almost every member came forward voluntarily, and simultaneously, and threw themselves upon their knees before God, and in the presence of the congregation, confessed their sins, and implored the forgiveness of their offended Maker. Here the feeling of the large congregation of sinners became changed at once, from curiosity to solemn fear, suspecting their own characters and condition. In the afternoon of the second day, the first direct addresses were made to the impenitent; and no one could mistake the deep impression that was made by every sentence that was uttered. Towards evening a call was made for the anxious persons to come forward, when, for some minutes, a general movement was seen, occasioned by those who were pressing onward through the crowd, to prostrate themselves before the pulpit and in the aisles; and from that time, through the rest of this pentecostal season, there were constantly from fifty to sixty persons on their knees, and in the anxious seats, begging the prayers of the people of God.—Subsequent inquiry has proved that this number was perhaps not the half of those who were deeply convicted of their sins. The

crowd was so great, that it was extremely difficult to press through it, or to find a place to bow down. In the evening, there were some of the most wonderful displays of *sovereign grace*, that were ever witnessed by those who were present. Quite a number were hopefully born again.

The third day, until the adjournment of the meeting, we were permitted to witness almost equal manifestations of grace.

Thursday evening we were left to our own congregation without any help from abroad. It now appeared that the excitement had not been that which is of a transient character; for though we were reduced in numbers, (our own congregation being little more than a third of those in attendance during the three days,) yet there was no diminution of interest, or of the manifestation of the power of God.

It was pleasant to go forth on Friday, and take an inventory of the things the Lord had done among us. The most hardened and profane stood in solemn silence; and to this day we have not found the man, who can speak with lightness of the meeting or its fruits. Every day since has added to the blessed effects of faithfulness and prayer; and these effects have been manifested in unusual proportion among heads of families. Some of our first men, from thirty to sixty years of age, are of this number. Several who obtained hopes during the meeting, belonged in neighboring congregations. The whole number who have been hopefully converted *here*, both during and since the meeting, may not be far from twenty-five; and our prospects of a still more plentiful harvest, are as promising as they have been at any moment. Your's, &c. *** *

P. S.—Similar meetings have been held, since October last, in Manlius, Pompey, Orville, and Onondaga West-Hill. In all these places blessed fruits remain, and in some of them powerful out-pourings of the Spirit have followed.

The next "Three Days' Meeting" will be held in the village of Jamesville.

Clarkson, Monroe Co.—A correspondent at Clarkson writes us, under date of the 15th ult. as follows:—

"The Lord is with us by his Spirit. Revivals in this region are multiplying and progressing. The temperance cause also goes forward in this town, with unrivalled progress. We have received about 300 additions to our list within six weeks past. Tracts and publications on the subject are put into circulation; and prayer meetings are held, by which means individuals daily come forward and offer us their names." West. Rec.

In Troy and its vicinity.—A letter to the Editors of the New-York Observer, dated Feb. 1st. says:—"The good work of the Lord continues, with great interest in our city. subduing stout hearts, who are made willing in this day of His power. The work is also powerful I learn in Waterford and Lansingburgh."

REVIVAL IN NEW-YORK CITY.

"And they kept other seven days with gladness."

Last week we briefly noticed the meetings of the Third and First Presbyteries, conducted with special reference to a revival in this city. The ministers, who originated, and conducted these meetings, were fully convinced of their utility. By their own happy experience; by a reviving spirit of activity and prayer, in their churches; by many cases of deep conviction, and several of hopeful conversion; and by the deep and increasing interest, visible in the assemblies, which crowded the churches to overflowing, they were encouraged to go on.

They therefore determined to extend these meetings through another week; cherishing, it is believed, the sanguine expectation, that continued and increasing tokens of Divine presence, from the cloud of mercy will invite them still longer to persevere in these efforts for a revival.

We have attended several of these meetings, and have felt them to be seasons exceedingly precious. With peculiar and thrilling emotions have we listened, while the watchmen of Zion expressed their severe grief, that they, and the people of their charge, have, by neglect of prayer and effort, stood in the way of an extensive revival; and have slumbered and slept, while, in this city, there are probably more than ONE HUNDRED AND FIFTY THOUSAND UNCONVERTED souls, who are of sufficient age to know the God of Redemption!

It was with feelings of indescribable interest, that we beheld them, uniting as brethren, in their labors and supplications, while they endeavored to bring sinners to Christ, and to lead the people of God up to this glorious work. They felt that they were all enlisted in one cause; that they had one interest. They took each other by the hand. The people beheld it. The impression was deep, and the influence happy.

We call on all the friends of Zion to pray that this revival may continue, and extend till it become general throughout this city. So far as our voice shall reach, we call on all Christians to aid this work by their prayers; to pour into the ear of Heaven, the fervent, fervent prayer, in behalf of the many thousands here, who are ready to perish. How immeasurably important is a general revival in this place—what a stupendous enterprise of benevolence, the conversion of this city—how mighty the bulwarks that defend this strong hold—how pressing the need of Heaven's aid—how loud the call to you, for "the prayer of faith"—Oh! Christians, awake, AWAKE AT SUCH A CALL!

N. Y. Evan.

Revival in Pompey.—Extract from a letter addressed by a leading member of the church, in Pompey, to the editor of the Utica Journal.

"Dear Sir—I write you in much haste, but I cannot refrain from giving you a short account of the present state of feeling in this society. It will doubtless give you pleasure to hear that the Lord has once more visited this place in mercy. For some weeks past there has been an unusual attention. Professors have appeared to be awake, and impenitent sinners are in-

quiring the way to salvation, and many as we hope have been born of the spirit. It has been a still work, and has occasioned little or no opposition."

Clinton, N. Y.—A correspondent of the Western Recorder makes the following remarks on the exercises of a three days meeting at Clinton, N. Y.

"The most fervent exhortations were all based upon the fundamental doctrines. The question of personal, immediate, eternal obligation, was pressed home continually, with increasing effect, upon the minds of the penitent and impenitent. Nor was the appeal in vain. At the close of the first evening session, Christians arose by one consent, in token of their solemn engagement to awake to newness of life; and at every subsequent session, it became evident that they had been making progress in this work. The interest continued to kindle, till the church were melted into tears of tenderness and contrition; and united firmly in the ties of Christian love. Sinners, also, became increasingly solicitous. Conviction fastened upon the minds of many. They saw the justice of God's claims; they were anxious to be made the subjects of prayer, and were willing to rise up in token of that anxiety. Some of them, also, gave favorable evidence of having submitted to God.

"The closing scene will never be forgotten; but I cannot adequately describe it. About eighty came forward to the anxious seats; and more than twenty others arose to request prayers."

In Holland-patent, near Utica.—The Rev. S. W. Burritt gives an account of a revival in Holland-patent, in a letter to the editor of the Western Recorder, of which the following is an extract.

The revival of religion in Holland-Patent society commenced some time in February last. Soon after the commencement of this work, a few of the churches in this county established union meetings, which were held once in three or four weeks, in the different churches that united for the purpose of promoting brotherly love, zeal and fidelity among Christians, and to strengthen the hands of fellow-laborers in the gospel vineyard. These seasons, which were generally continued but one day, were especially blessed to the awakening of sinners and to the furtherance of the work of God among us. At one of these meetings, fifteen impenitent sinners were awakened, most of whom soon after indulged a hope "that they had passed from death unto life." At other meetings the churches were quickened to duty, and both ministers and people felt it "good to be there."

This revival, though not very powerful at any one time, continued to advance gradually for several months. The aged, the middle aged and the young, have from time to time been made to bow at the feet of Jesus. An unusual spirit of prayer has characterized some of our meetings; and in some instances the distress of individual Christians for sinners has been so great, that their bodily strength has been prostrated.

As the fruits of this blessed work of the Holy

Spirit, about forty profess to have a hope in Christ, and twenty-two have united themselves with the church. This revival has extended its influence into other societies in the vicinity, and I understand is still in progress.

In Caldwell, N. Y.—In a letter from a clergyman in the eastern part of this state, says the Rochester Observer, we find the following paragraph.

"You have perhaps known Caldwell (at the head of Lake George,) as a destitute and remarkably irreligious place. Two months ago there was not a praying man or a praying family in the village, or within two miles of it. Two pious females kept up a Sabbath School, in spite of discouragement, opposition and ridicule.—Now there is a revival there, and a powerful one. I have preached there repeatedly, in turn with several ministers: and never saw people in any other place so eager to be instructed in the way of salvation. There is a wonderful change in the village."

FRUITS OF A REVIVAL.

A gentleman in Rochester recently received a letter from an unknown person, enclosing five dollars, with the following explanation. "Some time since in a settlement with you I received four dollars too much; since which time, add 20 per cent. thereto, and there is due you about five dollars. "This" says the Observer, "is one among a great many instances in which restitution has been made for injuries, that had been done, and which but for the compunctious visitings of conscience must have remained concealed to that day, when the hidden things of darkness shall be brought to light, and those things which have been done in a corner shall be proclaimed on the house top. Indeed, we have heard of more instances of this kind since the commencement of the revival in this village, we sincerely believe, than all that had ever previously come to our knowledge. They are the legitimate fruits of the doctrine which has been preached here."

NETTLETON ON REVIVALS.

The following paragraph, (says the Canadian Watchman,) is from a letter written by Rev. Mr. Nettleton, in 1822, and contains the deliberate opinion of a man who has been many years extensively engaged in revivals, and has perhaps had as good opportunities to observe their fruits as any man living.

"During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed thro' life, and down to the grave. If genuine religion is not found in revivals, I have no evidence that it exists in our world. Some few, indeed, have

dishonored their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, 'If at any time I hear of such instances of apostasy among those who have hopefully been benefited by my ministry, I feel worse than if I had followed one of my own natural children to the grave.' I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness."

VALUE OF RELIGIOUS NEWSPAPERS.

A worthy minister of the gospel, in sending us a generous number of new subscribers, makes the following remarks. Though they were not intended by him for publication, we think they well deserve a place in our columns.

"I have invariably found it to be the case, that those persons and families who read a religious periodical, are most attentive to meetings of worship, and are most attentive to the benevolent objects of the day. They are more constant, consistent, devoted Christians. And the Minister's labor is easy and pleasant in proportion to the intelligence of his congregation. Of course, then, it is pleasing in proportion, in some measure, to the number of religious papers and books they read. I have long since learned, that ignorance, obstinacy and prejudice are inseparably connected; and that those persons, who cause the most trouble and difficulty in the church are those who are most ignorant."

Christian Watch.

A MISSISSIPPI STEAMBOAT.

We found about thirty fellow-passengers on deck. Of this number, five or six were drunkards, and had their bottles on board. Of course swearing was the common dialect, and card-playing the first employment of the morning. After breakfast I invited the passengers to gather round, while I would read to them an interesting address, (Kittredge, 4th.) They gathered around and listened. One who wished to show his contempt for the temperance cause, would pronounce it all "good," "every word true," and many other strong expressions; and three times while reading, went back and drank of his master's spirit. Others swore and laughed, but I read on. When I ceased, one who was rather noisy at first, came and said he had never seen any thing like that before: he would go home and throw all his stock of liquors out of his house, and sell them no more for ever. He gave me his name and residence, so that I might know if he kept his word. This opened the way for personal conversation on the subject of their own salvation, with most of the passengers, and before night, he who had to drink while I was reading, threw his bottle into the river, and promised never more to drink. Another turned his whiskey out, and made a like pledge.

Sailor's Magazine.

OBITUARY.

DIED—In this city, on Tuesday last, a child of Mr. Chester Goodyear, aged 2 years.

In Northampton, Jan. 29, Benjamin Tappan Esq. aged 63; Jan. 27, Mr. Jonathan Parsons aged 63.

POETRY.

[For the Religious Intelligencer.]

⁴¹ *Thou preparest a table for me, in the presence of my enemies.*—DAVID.

Oh Thou! who bounteous to their need,
Dost all Earth's thronging pilgrims feed,
Dost bid for them, in every clime
The pregnant harvest know its prime,
The flocks in verdant pastures dwell,
The corn aspire, the olive swell,
How shall I thank Thee for the care
That doth my hourly wants repair?

Thou pour'st me from the nested grove
The minstrel melody of love,
Thou giv'st me of the fruitage fair,
That Summer's ardent suns prepare,
Of honey, from the rock that flows,
And of the perfume of the rose,
And of the balmy breeze that brings
Health on its pure and viewless wings.

Though Care the withering brow may trace,
And Toil the lingering smile efface,
Or dark Dejection teach distrust,
Or sin debase the soul to dust,
Still Thou, Oh Lord, in love divine,
Forbearance dost with wisdom join,
Still in the midst of these our foes,
Dost grant the wearied frame repose,
And still with more than Parent's care,
Our daily banquet dost prepare.

Hartford.

H.

From the Episcopal Watchman.

ON THE DEATH OF ADELAIDE IMLAY.

"Why is our infant sister's eye
No more with gladness bright?
Her brow of cherub beauty, why
So like the marble white?"
My little flock! ye need no more
To hush your sportive tread,
Nor whispering pass the muffled door,
Your sweetest one is dead.

Ye list in vain her joyous tone
Of echoed mirth to hear,
Nor will her suffering dove-like mean
Again distress your ear;
Lost to a Mother's pillowing breast,
The snow-wreath marks her bed,
Her polish'd cheek in earth must rest,
Your sweetest one is dead.

Returning Spring the birds will call
Their tuneful lays to take,
And vales and trees and streamlets all
From winter's dream awake,
Again our cherish'd flowers shall bloom,
Anew their fragrance shed,
But she, the darling, will not come,
Your sweetest one is dead.

Ye know that blest Redeemer's name
Who gaz'd on Childhood's charms,
Indulgent heard its gentle claim,
And clasp'd it in his arms,—

To Him your sister-babe hath gone,
Her pains and tears are o'er,
Safe near her Heavenly Father's Throne
She tastes of Death no more.

Tuesday, February 2d, 1831.

H.

DEISM may be considered as given up.—In respect to the deistical controversy in England, which was carried on in the latter part of the last century with great perseverance, and finally brought to a termination the most auspicious to the cause of truth, one thing is certain, that if deism could not be supported by such advocates as Bolingbroke, Gibbon, and Hume, it must irrecoverably fall; for they were confessedly among the most powerful, that have appeared in any cause. But Christianity has nothing to fear. It stands on a rock, against which the waves and storms have been beating for ages, without producing any impression. Deism may be considered as given up, so far as argument is concerned; it may make some movements in the dark, and enlist on its side the prejudices and passions of the baser sort, but it is destined to utter destruction.—Chris. Spec.

Holiness in Revivals.—If we ever see in our days, a John, a Stephen, a Barnabas, full of the Holy Ghost, we see them only when in seasons of revival. If we ever see any thing like the spirit of the primitive Christians, the martyrs, or the reformers, it is only in seasons of revival that we see it. Then, and only then, do we see any thing like the true gospel standard of holy living exemplified. Other seasons, for the most part, are periods of declension, which are more or less making work for repentance.—W. Rec.

TEMPERANCE NOTICE.

The Annual Meeting of the New-Haven County Temperance Society will be held at New-Haven, on the 3d Tuesday, the 15th day of February.—Meeting and report of delegates at half past 10 A. M. Addresses, &c. in the afternoon.

It is earnestly requested that every branch society be represented by delegates, as it is believed the success of the Society for the ensuing year will depend much on the character and proceedings of the annual meeting.

Letters received at the Office of the Religious Intelligencer during the week ending Feb 10, 1831.

Chester Loomis, for Charles Simmons, Rev. Thos. H. Wood, Rev. Joel Wright, P. S. Redfield, L. W. Smith, O. Green.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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